[NEW SERIES.]
Vol. 2. *Price, 10 Cents. Per Annum, $3.* No. 10.

[Whole No. 297.]

SATURDAY, MAY 30, 1874.

Subject: The Temperance Question.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New York:
J. B. FORD AND COMPANY.
(27 PARK PLACE, AND 24 AND 26 MURRAY STREET,)
1874.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, Sampson Low, Marston & Co., Crown Buildings,
188 Fleet Street, London. Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.,

Gentlemen:—Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one sanctioned by his authority; it is well printed on good paper, in book form—*suitable for binding and preservation*—and it is *cheap*. The Publishers respond to the demand for a regular insertion of the Prayers, as among the most profitable features of Mr. BEECHER'S ministrations; and the Scriptural lessons and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. *Each Volume* contains twenty-six numbers, being one sermon each week for six months. Volumes I. to VIII. are now issued in book form; each making one large and handsome 8vo vol. of about 500 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price $2.50 per vol. *Sent post-paid by mail on receipt of price.* Vols. IX. and X. will appear shortly, closing the original series.

A full Table of the Subjects discussed in all ten of the volumes of the original series will be mailed to any address on receipt of a 2-cent postage-stamp. *Any back numbers*—single sermons—*can be had.*

A New Series.

In the present commodious 12mo size, but retaining the clear, open type of the larger pamphlet, the New Series was commenced Sept. 27, 1873. This will hereafter be the style of the publication.

TERMS.—Single numbers, 10 cents. Yearly subscription price, $3, giving two volumes of about 500 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

A PREMIUM OIL-CHROMO will be presented to each annual subscriber for the ensuing year, a *fac-simile* of Mrs. Sherman's painting called "*The Lord is Risen.*" An old moss-grown Cross, symbol of the Saviour's earthly work and death, stands in the gray dawn of Resurrection Morning, wreathed with vines and clusters of violets and pure lilies-of-the-valley—the flowers and foliage of early Spring, symbols of the new life. As a whole, the picture is an exquisite expression, in natural objects, of the central thought of the New Testament, and will receive a warm welcome from all who love The Book.

In several years' experience we have learned that 999 out of every 1,000 subscribers wish us to *mount* and *deliver* the pictures presented with periodicals, because we can do it cheaper than they can get it done. We shall therefore issue *no unmounted* ones. The charge for Mounting and Delivering the Picture (sized and varnished, all ready for framing) to each subscriber is 35 cents, to be remitted with the subscription price; the entire sum thus being **$3.35.** Remit by Postal order, check, or registered letter; currency at the risk of the sender.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-office to which the pamphlet is sent; and on single copies to England it is *four cents.*

Entered according to Act of Congress, in the year 1873, by J. B. FORD & CO., in the Office of the Librarian at Washington.

THE TEMPERANCE QUESTION.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."—1 Cor. vi. 19, 20.

The Christian obligations which lie upon us in the direction of physical health and strength and beauty are almost unknown to ascetic theology. We have come down bearing yet in us the effect of the false theology which taught men to despise this world, and to call it all manner of names; to despise the man in the body, and to inculcate the duty of destroying a large part of man's nature. By a perversion of the figurative language of Scripture, men have been taught that it was their duty to sacrifice the affections and appetites and passions, in order that the spiritual life might have power — which is as if one should teach shipmasters making voyages in steamers to put out the furnace, and to keep all grease from the engine-room, in order that the cabin might be kept sweeter and pleasanter. You might roll forever in an eternal storm or calm if you destroyed propulsion. Power in the hull is necessary to the well-being of the cabin; and power in the human body is essential to the well-being of the mind. It has not anything that needs to be extinguished. There is not an appetite too many. There are no passions which are not needful. We are compactly and symmetrically organized. Harmonization, regularity, subordination—these are needed; our rampant affections need to be tamed; they need to be brought under some intelligent

Sunday Evening, April 12, 1874. Lesson: Psalm xix., Hymns (Plymouth Collection): Nos. 1008, 1001, 1020,

plan; they need to maintain their position as servants, and should never be allowed arrogantly to assume the port and mien of masters; but they are not to be put out.

On the other hand, we are to honor the body. It is a part of our Christian duty to honor it, by vigor, by health, by all that fruitfulness in worldly ways which springs from buoyancy of spirit and soundness of body; and he sins against himself who, by appetite and passion, or in any other way, perverts the uses of his body.

I purpose, to-night, not so much to discuss directly the subject of Temperance, as to present the subject at large as it lies in my mind; and this with reference to a general view, suggesting some considerations which ought to enter into our daily life, and into all the exertions which are being made in our time to stay the evils of intemperance.

There are naturally two departments of this subject. The one is the *traffic* in intoxicating drinks or injurious substances; and the other is the *use* of them. Both of these themes are now brought before the minds of our citizens; and we are called, and must be called, inevitably, to act in regard to them both.

I shall speak first as to the traffic in intoxicating drinks. This depends, not on anything that is inherent in it, but on this: that it supplies the strongest and most impetuous craving which human nature can know. I suppose that there is no other demand so strong as the morbid taste for stimulants; and just as long as men crave them with all the impetus of their being, just so long that craving will be supplied. You may make up your minds to that. If men have to dig a thousand fathoms deep, and build walls in the very center of the earth, they will build them; and as long as the demand for intoxicating drinks remains, so long it will be supplied, clandestinely or openly. Therefore this traffic, either illicit or permitted, will exist so long as those morbid conditions and cravings exist which create a demand for it in society.

The knowledge of this fact does not touch the theory of right or wrong, but it touches the question of prudence in procedure. In regard to the right of the community to ex-

tirpate this traffic if it can, there is in my mind no doubt whatsoever. If we have a right to regulate every part of business for the public weal, to forbid the sale of poisonous elements except under certain regulations and conditions, to forbid that men shall carry concealed weapons, to maintain the peace of the whole community by one and another restriction, then, certainly, we have the same right, in a more imperative form, to defend the community against an evil which sums up in itself almost every other evil which is known to human society. To say that you have no right to suppress the traffic in intoxicating drinks is to indulge in an unwarrantable license of speech. It is one thing to say that you have no right; it is another thing to say that it is not expedient.

In regard to what is called the "Maine Law," which absolutely forbids this traffic, that law is right. It is conformable to all the analogies of civil society. There is but one single fault to be found with it—you cannot make it work. If you could, I think there would be an end of the argument. You may enforce it in neighborhoods, in particular communities; but, looking upon this nation, I anticipate that a hundred years will not see such an educated public sentiment, nor such conditions of general living and health, as will make it possible to maintain such a law.

I was, from the earliest day, an advocate of that law. I believe it still, as much as ever I did, to stand in just principles, and to be a thing much to be desired; but I have given up the expectation of seeing it exist with any considerable working force in our time.

Then it was supposed that if you could not enforce a law absolutely excluding drink, perhaps you might indirectly gain the end sought by making the men who traffic in intoxicating drinks responsible for all the mischiefs which they do. Well, that did look feasible; but it does not work, either. Men will not prosecute nor serve as witnesses in such cases; magistrates drink; and the desired results are not produced, to say nothing of the fact that the consequences of inordinate drinking are dubious, and that the worst mischiefs are of a kind which you cannot meet with law. It may be that if a

man goes home and brutally beats his wife and children, and sets fire to his house, and burns it down, you may catch him, and have him punished ; but the thousand irregularities, the want of attention to business, the ill-temper, the sourness of disposition, and the disgrace and misery and wretchedness of the household, which grow out of this traffic—how are you going to prefer charges and collect damages for having produced these? Although, when this plan was first adopted, men felt that at last the great principle had been struck, the devil was not caught nor bridled nor saddled that time.

Well, it is thought that *local option* may be a modified form of the Maine Law. It seems to me more reasonable than any other of the expedients which have been devised ; for there are many neighborhoods where I think the vote of a large majority can be obtained to prevent the promiscuous manufacture and exposure for sale of intoxicating drinks. In so far as that has been tried, I believe it has been to a very large extent with benefit ; and I am inclined to think that we may expect good results from local option, or the determining of each town for itself whether license shall be granted within its limits or not. It is very certain that regulation of the traffic may be effected by that means, and that, a right public sentiment being formed, we may hope, even in our large cities, to shear off much of its mischief. Drinking-houses may be shut up on the Lord's day ; they may be shut up on days of election ; they may be shut up except where they are licensed; they may be brought under police inspection or surveillance ; many restrictions may be laid upon them. If this result is not attained, it will be the fault of the great body of citizens who do not demand it, and do not support those whose business it is to secure it. Magistrates and executive officers will always enforce those laws which the great body of citizens demand that they shall enforce. That which you want, and *will have*, you can have ; but never can you find magistrates and officers who will do for you disagreeable work which you do not want to do, nor have anything to do with. If you suppose that you can appoint legal scullions, and have them do all the disagreeable work of the community, while you stay at home and

rejoice that society is being scoured and washed and made clean, you do not understand human nature. You cannot do it. Under such circumstances the work will not be done. Police regulation and restriction will go just as the public sentiment goes. It will be strict when public sentiment is stringent, and lax when public sentiment relaxes.

It is in vain for men to call for new laws when they do not secure the execution of the wholesome laws which they already have. It is in vain for them to inveigh against the police for not enforcing laws which they do not demand the enforcement of. If some interpreting policeman, with an eloquent tongue, were to stand in my place, and tell what he sees good citizens do, and what he sees them shirk doing; if such a policeman were to tell you how he looks at human society and good citizenship, I think we should have a more wholesome all-round knowledge than now we have. It is very easy for you, in the morning, while drinking your coffee, to utter a little curse upon the delinquency of the police force; but they are as you are. If you hide yourself, if no moral influence goes out from you, you might as well expect that your water-mill would run without any river to turn the wheel, or that your wind-mill would grind without wind, as that your laws will be executed. Magistrates will not do their duty unless you are a moving force, compelling them to do it.

So far, then, as regulation is concerned, it seems to me that very much more may be done to shear off the grossness and ubiquity of the traffic in intoxicating drinks than has been done; but as far as its suppression is concerned, that largely awaits the time when men shall imperiously demand it.

Let us look, then, at the other department of this subject, and consider the fact that our reformatory exertions must be directed largely upon those who use, or may be taught to use, intoxicating drinks.

When the temperance reformation first began, we had to take such light as we could get; and it is not strange that there were very many reasons given for courses which were not as wise in practice as they were sound in principle. The reform principle which men first found was that the use of

intoxicating drinks was to men in health needless, and so dangerous; and that therefore it was both politic and a moral duty to abstain from it absolutely. I think nothing has been taken from that principle, and that nothing has been added to it. It is just as sound to-day as it was in the beginning. It was a kind of divine providence that led men to this very simple ground, which every man understands, and which addresses itself, first or last, to the reason of the great bulk of the community. Intoxicating drinks are not needful to men in health, and men in health had better let them absolutely alone. It is easier to let them alone than to tamper with them, or to tell how much or how little they may be indulged in.

But in undertaking to persuade men to banish intoxicating drinks if they had used them, or not to touch them if they had never learned to use them, men fell upon reasons which would not bear proof; and it is not strange. Physiology is every year disclosing newer and newer views; and it is not surprising that it is found that the old doctrines were in many respects false.

For example, there springs up a school in the community which teaches that all stimulants of every kind are bad: not alcoholic stimulants alone, but tea and coffee, pepper and salt, and everything else that tastes good. When I come to consider what things have been, by one school and another, shown to be mischievous, I marvel that the race exists yet on earth! If I were to follow physiological doctrines as I see them laid down in journals of health and hygiene, and as they are taught by the frantic schools that are endeavoring to reform the community, I should not dare to take meat, and I should not dare to take anything with which to qualify my vegetables. Salt is declared to be bad. I am told in one quarter that pepper is extremely bad. I am told in another quarter that I must give up vinegar—except in the disposition! Everything, first or last, is condemned. You must not eat raised bread. Yeast in bread is bad. If saleratus is put into it, it is worse yet. Fat in your food is bad. Almost everything that belongs to cooking has had its blow. And there are those in the community who expect that they are

going to draw men into their school on the general doctrine that stimulants are bad.

Now, there is nothing that you call food which is not stimulating; and a doctrine which generally sweeps away stimulants will never prevail. It will have some adherents here and there; but this is a matter in which everybody has liberty in nature—a liberty with which grace will not interfere. If common sense does not interfere with it, nothing will. Every man has a right to regulate his own diet; and any attempt to reform the community must proceed on a ground which will meet the sober sense and the experience of men.

Therefore, those schools that are carrying a crude and incorrect physiology to the extreme I regard as standing in the way of temperance reform—not as helping it.

Take the theory of reaction. I remember myself to have made very strong appeals for this theory, saying to men, "Every particle that you drink, every degree that you raise the tone of your system by stimulants, will cause you to rebound to the other extreme, and you will go down just as far as you go up." I thought it was true; but there never was a falsity greater than that. The reaction is not according to the action. Under certain circumstances, in exceptional cases, it may be; but if you take minute quantities of alcoholic stimulants you produce one class of effects, and produce them without reaction.

It was my lot to live in the western country where men were subject to congestive fevers which were more dangerous and deadly than any yellow fever; and the most prodigous stimulants were administered to patients. Ammonia, brandy, and a variety of other stimulants of the most intensive character were given to them every ten minutes. According to this theory, after taking such stimulants they should have been dashed down into a bottomless pit of reaction; but there was no reaction whatever. On the contrary, they were carried on and over the gulf of congestion, and were cured.

This fact opened my eyes to the untruth which inhered in the primitive argument that the system could be carried up by stimulants only to undergo a corresponding waste of

its stock. I saw that it was wrong physiologically. And the mischief of such an argument is, that when men, having heard it stated, find out that it is not true, they lose faith in all other arguments on the subject of temperance, and say, "I know they are all false."

The same objection holds good against the poison-theory on which Mr. Greeley used to found his whole temperance doctrine. He took the ground that alcoholic stimulants were absolutely poisonous. If that could be proved, all the rest would be very easy; but, though I do not consider alcoholic stimulants food, and although I do consider many of them, by reason of their adulterations, as poisonous; yet I do not regard them as poisonous in every case. For instance, I do not think that wine and cider, or even brandy and whisky, are in and of themselves poisonous, though they may be made poisonous under certain circumstances.

How absurd it is to tell a young man whose grandfather never, morning or noon, forgot to take his dram, and lived to be eighty-six years old, and, when he was seventy-five could lift a barrel of cider and drink from the bung—how absurd it is to tell such a young man that alcoholic stimulus is a slow poison! He laughs at you. It is a poison under certain circumstances; but to undertake to base an argument which shall meet the experience and the convictions of the whole community on such a theory as this is to take away from yourself the sympathy of the common-sense of the great bulk of the community—if they observe and think.

It is said that alcoholic stimulus is not a food, that it builds nothing, and that the system does not need it. I suppose that is in accordance with the facts of physiology. But is it right to assume that nothing is needed by the body except that which is a part of its constructive force? Does it follow that there are no other wants besides constructive wants? There are many eminent physiologists who say that tobacco, in very moderate quantities, and that even opium and alcohol, in very small doses, are nerve-preservers. They assert that there are two effects which are produced by these stimulants, the first of which is conservation. They take the ground that any given amount of action of the brain or

the nervous system wastes that brain or nervous system less where very minute quantities of alcohol or other stimulants are employed. They say that the second effect of stimulants is a narcotizing one, and that if you augment the dose you go on to this second and entirely different stage, and come to a condition of incipient intemperance or intoxication.

Now, to teach that men should avoid alcoholic stimulants because they are not food, and from that to infer that they have no function at all under any circumstances, is not to blind intelligent men, but is to repel them. In other words, it seems to me that we must make our physiology consistent with our observation and experience. I would rather say to the young men under my charge, "Do not drink alcohol; because you do not need it and because you run many risks in drinking it. You do not know what is in your blood hereditarily. You do not know what are those conditions of your nervous system which may break out under stimulants into morbid states which will sweep you away. You do not know, if the habit of indulgence in intoxicating drinks should be formed in you, what trouble and anguish would be the result. You do not know what work would be done upon you and in you. And observation should teach you that this habit is so perilous, even aside from physiological considerations, that every man should say to himself, 'Let me be healthy on good food, letting alone artificial stimulants of every kind.'" On this ground I can urge, with a clear conscience, on my parishioners and friends, abstinence from indulgence in the use of alcohol—namely, on the practical observational ground that it is not needed for health, and that it is full of risks and perils.

On this not only practical, but, as it seems to me, common-sense ground, it is in vain to expect that we shall carry the community with us immediately, and generally, and finally. I make this remark because I feel that to a very large extent temperance movements have been organized on the idea less of "A long pull, a strong pull, and a pull all together," than on the idea that the work is one which can be done up at once and got rid of; but you never will have done with it. The restraining of men from intemperate stimulants

must be a part of the staple work of each generation. As long as men live in physical bodies you never can cleanse the community from intemperance. Every age must attend to it for itself, and follow it up. If intemperance were like the measles or varioloid, which you can have but once; if having fallen into it, you could get rid of it once for all, that would be another thing; but the desire for basilar excitements is a part of the animal nature. The reasons that are acting upon men in this regard are in their nature continuous. They will go on to your children, and to their children. And all the paroxysmal efforts of men to give extraordinary attention to this subject for a little while in order to destroy intemperance, and then have a rest, or opportunity to attend to something else, are ill-timed. They may do some good, but they will not destroy the force of this great evil. We must consider that the liability of men to super-stimulation is one of those elements which belong not alone to savage life, in which it takes on a brutal form, but preëminently to civilized life.

Savages drink in order to experience what may be called mental pleasure. Having no thought power, no imaginative power, no joy from intellectual forces, they attempt to produce a glowing enthusiasm by the use of stimulants. As society becomes more civilized and more mentally active, men drink in order to produce, not the lower forms of excitement, but that state of mind and body by which they shall be enabled to work more efficiently and continuously—by which, in other words, they shall be enabled to put the work of twenty hours into the space of ten; or by which they shall be enabled to do four times the usual amount of work in any given period. These are the general influences which are tempting men to use intoxicating drinks. And we are to take this cause of temperance and make it a labor of humanity, of patriotism, of morality, and of religion, in the school, in the newspaper, everywhere, continually, every generation for itself, working, working, working.

One of the first elements, then, in this reformatory work, should be the diffusion of knowledge. It should go on at all times. I am bold enough to say that if you cannot secure

entire abstinence from drink, it is a great deal better that you should teach men, if they will drink, how to drink with the least harm.

I know that one reason which men give for not drinking liquor is that it is adulterated, and so is poisonous and dangerous. That depends very much upon what it is adulterated with. If it be adulterated with water, I do not think it is any more poisonous than it was before. A little burnt sugar in brandy to give it a color I think does not hurt it. The trouble of drinking, it seems to me, is in the license of it, and in the excess with which men drink; and when it is said, "Get light wines, and ale, and cider, and beer, and metheglin, and what not, in the place of intoxicating drinks," I say, "Well, if I were to have my choice between brandy and gin and whiskey and rum, and these lighter stimulants, and if I could drive the one out by the other, I do not know but I should be willing to make the exchange, and introduce the era of light wines;" but in America men do not drink wine, nor ale, nor beer for the sake of congeniality, and they are not going to slide off from the stronger onto the lighter and weaker stimulants. Men drink light wines as the first step towards drinking heavy wines; and they drink heavy wines as the next step towards drinking whiskey; and they drink for the same reason that they put coal in the furnace and wood in the stove—because they want fire. Therefore, to attempt to bribe men who want super-stimulation to drop rum and brandy and whiskey, and go back to ale and beer and cider and light wines, is in vain. They will not do it unless you permit them to swell the amount, and make up in quantity what they lack in quality. We are a practical people, and we drink on purpose, for an object; and I do not think you will cure the conflagration by persuading men to take embers instead of great fires. It seems to me that good food, properly prepared, is a great deal more likely to stay the progress of the use of intoxicating drinks than wines, or ciders, or ale, or beer.

There is another thing which I want to say, and which I do not wish to be misunderstood in saying. While I strongly advise the disuse of intoxicating drinks on the part of men

in health and vigor, yet I repeat again, that it is better that they should understand the real physiology of things, and the ways in which liquors act on the human system, so that they may determine the times and conditions under which it is least harmful, rather than that they should blunder on without any knowledge on the subject whatsoever.

You will see a French gentleman who has been instructed from his childhood how to drink wine, looking with amazement on the raw and awkward way in which our American people gulp it. They who use it continuously, and in using it guide themselves by experience, know how to use it so that its effects are less injurious than they otherwise would be; but we, having been taught not to touch it at all, yet being determined that we will have it, break through all restraints, and do not know how to use it, and take it on empty stomachs, at untimely hours, and in inordinate quantities, and so are more harmed by it than we would be if we had been enlightened as to how it operates. We drink without reason, because we drink blindly and wildly; and I wish there might be instruction on this subject. I would say to young men, first, "Do not drink at all;" but second, "If you will drink, drink so and so;" because I hold it to be better for men, if they do not accept advice to abstain wholly, that they should know how to skillfully avoid the worst evils, the extremest forms of mischief, arising from intemperance.

This would seem to weaken the temperance movement. Many men fear that such a doctrine as this would appear to admit the principle that drinking under certain circumstances might be allowable. It is thought to be unwise in a preacher or temperance advocate to admit even that it is better that men should drink a little wine with their food, or that they should take a thimbleful of brandy under certain circumstances. It is easier and cheaper to say, "Take no stimulants at any time." There is nothing so easy and cheap as radicalism—as taking a simple principle, and shutting your eyes, and rushing with it like a bull. It is so easy and so cheap that many persons are carried away by it; but a great many others are left behind.

Now, for one, my first exhortation would be, "If you are in health and strength and vigor, steer clear of all intoxicating drinks, everywhere, and always; but if you will not take that advice, then do not go blindly on in their use. There are more injurious ways and there are less injurious ways of indulging in stimulants—take the least injurious ways."

There are many efforts besides those which are directly brought to bear upon men that must be organized and made into active forces before we shall gain a great deal of headway in the matter of doing away with intemperance.

In the first place, I do not think we are going to bring about perfect temperance by merely attempting to shut off intoxicating drinks. You must civilize the kitchen. You must apply physiological wisdom and knowledge to the department of cookery. I consider good cooking to be almost as beneficial as a pledge. Bad cooking is a perpetual temptation to drink. In other words, let men eat, as they do, detestable bread—sour, half-baked; let them eat food swimming in fat, and saturated with it; let them eat dried salt meats, not only reeking with rancid and unwholesome fat, but cooked to a crust, hard as a horn; let them eat what they will find if they take a journey through the West, in all the restaurants and hotels, and they will very speedily be in a condition in which they want "bitters." Many men, under such circumstances, say, "In health I am a temperance man; but really, the water so disagrees with me in this neighborhood, that I must have something to help myself out!"

We have gone on advocating entire abstinence; we have gone on urging men to let liquor alone; but we must add something to that; there must be more knowledge in respect to wholesome food, and in respect to the best mode of preparing it.

There is a great deal of prejudice against luxurious tables. The devil is supposed to reside and preside where luxury spreads its dainties; fine food, delicately served, is considered to belong to the last stages of effeminacy; but there are more devils in indigestible food than in all the lux-

uries on earth. The evils arising from eating improper food exist very widely among our people.

Take for instance, the article of butter. Where there is one pound of butter that any Christian man ought to eat, there is a ton that ought to be thrown overboard into perdition. One of the total depravities in diet consists in the eating of bad butter.

When Spring comes, redolent of pastures, we enjoy butter. In the Summer we go on eating butter, but it is not so good as it was in the Spring. In the Autumn butter becomes more and more detestable; but still we eat it. Nobody seems to know enough to stop eating it when it does not taste good; so we go on damaging continually the conditions of health. But no man can be healthy who does not have some regard for the stomach, and avoid eating those things which clog the liver and destroy the purity of the blood. One of the greatest causes of unhealth is injudicious eating. The great majority of blue-devils with which men have to contend come from the morbid appetites and desires which spring from a want of regulation in their tables. One of the greatest blessings that could be bestowed upon men would be a knowledge of how to cook food so that it should be healthful.

A woman may pray at home and abroad, and read as many tracts as she pleases; but a diet of apple-dumplings, and unleavened short-cake, and a thousand other things which are supposed to be simple, and harmless, uncooked or badly cooked, will be a match for all her tracts and prayers. Reform the table, and give pure health, so that men shall feel sweet and buoyant and songful when they wake up in the morning, and they will scarcely be tempted to drink; but give them a heavy stomach after every meal, and let them go gulping and flatulent, and suffering from heartburn, and depressed, not knowing what ails them, and you may be sure that they will be tempted more from that cause than from any other. There is great temptation to drink, in wrong dietetic habits. Much of the intemperance in communities has its rise in such habits. The oven as well as the shop needs to be looked after.

Then, there must be, also, more provision made for the enjoyment of the common people. I think we Americans know how to work better than any other people on earth, and how to enjoy ourselves less. We come of a stock that is not of a holiday temper. I think a Yankee never seems so awkward as when he has a whole day in which he is trying to amuse himself. "If I only had something to do," he says, "I should know how to go at that;" but how to be happy with nothing to do is the very thing which he does not know.

Men in this country are happy when they are working; but when they have amassed a fortune, and have retired, and are trying to be happy, they are bunglers. In democratic communities like our own, where men are on an equality, every man is inspired with zeal and ambition, and is striving to build up his fortune. The principle of equality being the great stimulus, inciting men to industry, the tendency is to shut out innocent amusements. But, for my part, I believe there is an element of the Gospel in recreation—in those things which entertain without damaging; and that instead of attempting to prevent men from indulging in amusement, it is a thousand times better that they should be encouraged to do so. I thank God for the prevalence of athletic games. The gambling which sometimes accompanies them is no reason why they should not maintain their place. What you should do is to purge them of all that is bad. I do not believe in young men's going to gambling saloons for the purpose of playing billiards; but I do believe in their having billiard tables at home. I do not believe it is well for men to play cards in public places; I do not believe it is ever well for them to play for stakes; but if father, and mother, and brothers, and sisters, will stay at home, and make a happy circle, and play cards, I will not discountenance it. I do not say that I think it wise for persons to leave their work and join in frolics for whole days and weeks and months at a time; but I believe that there should be a part of every man's time from day to day in which he can simply enjoy himself and have liberty of amusement.

I do not believe that while men are unhappy you can save

them from drinking. Everybody longs for sentient happiness; and if he cannot have it in his surroundings, if it is not to be found in his family, if it does not come to him in business, if his prospects are darkened, and his stomach and liver are in revolt—in all these circumstances it is expecting more from human nature than it will ever answer, to suppose that he will not attempt to alleviate his distress by stimulus. Therefore you must attend to the whole condition of the common people, as an auxiliary influence, if you would successfully carry on the temperance reform.

More than that, I think there must be imparted by Christianity a view of the future which shall give more hope and more cheer, and develop more sweetness in men.

We have had a conscience-culture. I define Calvinism to be the doctrine of the omnipotence of the divine *Will*; I define Christianity to be the doctrine of the omnipotence of the divine *Love*; and from Calvinism, which is the religion of nature unenlightened, springs our intense pressure upon the consciences of men. It makes some grand men. It makes grand men, because if they survive they must needs have been very grand men to bear up under it; but it passes by and leaves untouched, or crushes, a hundred, where it builds one.

Now, we have, very largely, in Protestant communities, the intensive forms of belief which come from more rigorous doctrines that were timely when men were breaking away from the seduction of old superstitions, and which had relations to certain works in special ages; but we are living in times when we need to mould the whole community by more cheer, more sweetness, more hope and more vitality in religion than those forms can give. Under such circumstances, I should expect that the prevalence of the milder type of experience, with less intensiveness, and with more trust and rest and confidence, would be a powerful auxiliary to temperance—to the restraining of men from over-stimulations of every kind. Everything, then, that tends to make the household happy, to bring a man home to his family, to lead him to take his wife and children with him when he goes abroad—every such thing will be a help in staying the tide of intemperance. It

is very difficult for a whole household to drink. It is very easy for a man to drink when he goes away from home alone.

In Germany, I went to the gardens where people go for music and beer, and I was told that if we could only introduce such gardens into America we should have much less intemperance—that beer would be an immense auxiliary to the temperance reformation. My own impression is this: that we have cut the thing in two. We have introduced the beer, but we have not introduced the family element—for I noticed that a man would go with his good *frau*, and sixteen or less children; and that, big and little, they would swarm around a table. The household all went together, and the going together was the best thing about it. It was that which exercised moderation and restraint upon each and all.

One of the criticisms which I make upon the habits of our people is that our young men do not want to go out with their sisters. There is nothing less reputable, I think, in our social customs, than the habits of a young man who is not proud to wait upon his mother. No young man ought to live who does not feel himself to be more a man because he is permitted to walk in the street and be seen with his mother leaning on his arm. Woe to that young man who does not want to wait upon his sister—who says, "What fun is there in going with one's sister?" He who wants the stimulus of a stranger, or he who has not home loves so strong but that the presence of another is better to him than that of one who was born of the same mother, and who has been reared under the same roof, is in a bad way. One of the most sacred influences is that which grows up in the affections which are bred from the same cradle. It is not so bad that a young man should go forth from his family for pleasure if he will take his sister or his mother with him; but for him to go alone and seek his pleasure away from the influences of the family renders him subject to the lower temptations of human nature. I think that if we would make our homes happier, the great bulk of our people would not seek happiness outside of the household, but would abide at home, or, when they went forth, would all go together; and I believe that the result of this would be a great auxiliary to temperance.

But in order to this, we must come down in prices. Many a man cannot go to the Academy of Music and take his wife and all his children. At a dollar a head he could not indulge in that luxury more than once or twice a year. What we very much want is recreations—concerts, lectures, public instructive entertainments—to which men can go with their whole households, and which, when they return to their homes, they can make a theme of conversation and criticism. A good lecture—one that pleases men when they listen to it—will stir them up, and will lead them to read and discuss, sides being taken, and comments being made. Such facilities would be an efficient means of educating the masses; but it is impossible, with the steep prices which are maintained, for the great bulk of our citizens to go largely to public entertainments. There needs to be a fundamental change in the direction of cheap, social, democratic amusements among our common people; and when you make men happy in their work, happy in their homes, happy when they are at the table, and happy afterwards, the temptations to intemperance will be greatly lessened. Although wholesome food and pleasing associations will not make them necessarily temperate, it will draw them away from many of those temptations to intemperance under which multitudes now fall.

Allow me to say, in regard to the prosecution of temperance by those who are its advocates, that we seem to be in the same danger which exists everywhere in human society—the danger of bigotry. Men in the church are reviled as being bigoted; and with propriety. They are so; but they are not any more so than men out of the church. You shall hear men say, "They won't exchange, eh? Mr. Beecher won't exchange with Dr. Hall, of the Holy Trinity, and Doctor Hall won't exchange with Mr. Beecher. Mr. Beecher won't exchange with Dr. Putnam because Dr. Putnam is a Unitarian; and Dr. Putnam won't exchange with a Swedenborgian. So it goes around; and that is what you call religion!"

Well, how is it in medicine? Not only will not homeopathic and allopathic doctors consult together, but if a man is known to be liberal, many a medical society kicks him out.

Physicians are as bigoted about medicine as ministers are about theology.

There is, in the realm of art, what is called "low art," and what is called "high art;" and there are intermediate stages; and each is distinct from every other. So human nature runs in grooves, and men are divided into classes, and every class is apt to have more regard for itself than for any others; and pride and selfishness, whether in religion, or philosophy, or science, or any other department, is part and parcel of universal human nature. So, every time you set on foot any wholesome reformation which tends to run against these propensities, they are aroused; and, as an instance, they are distinctively brought into action by the temperance movement.

There has been an interference with men's liberties. It has been thought that even if a man conscientiously believed it to be right to use wine on his table he must be bombarded until he receded from that position; and so, unmannerly invectives and epithets have been heaped upon those who persisted in exercising what they considered to be their just freedom. Now, I stand for the liberty of such men; and I say to them, "If a man says, 'You shall not drink wine,' that is the very ground on which I would drink it." I stand as Calvin stood in respect to the Sabbath day, who, after exhorting his students to observe that day because of its moral benefits, said to them, "But if any man says to you, 'You must keep the Sabbath,' then break it, as a token of your Christian liberty." I hold the individual rights of a man to be priceless; and I declare that no reformation of any kind is justified in beginning by breaking down those rights. I may persuade a man as much as I please; but after I have reasoned with him, and brought to bear upon him the strongest arguments, if he still, in the exercise of his own calm judgment, takes a course different from that which I hold to be the best, I have no right to damage his influence, to tarnish his good name, or to make society uncomfortable for him.

There are, then, different views as to the extent to which it is proper for the advocates of temperance to go in urging

these claims upon men ; so that some who work for the cause only to a certain degree are considered as non-temperance men, because they do not go so far as others would have them. But the bigotry of one side among those who are laboring for the suppression of intemperance against another side is mischievous to the last degree. I believe in temperance, but I believe in personal liberty too. I believe in working to reform men from intemperance, but I believe in doing it by persuasion and by reasoning. I do not think you will gain anything by bigotry, or sourness, or invective. Those men who employ these means undoubtedly do it under the influence of their conscience. So did Paul act in accordance with the dictates of his conscience in going to Damascus to persecute the Christians. Men, since the world began, have been led by their consciences, in alliance with selfishness and combativeness and destructiveness, to do things that were wrong.

Here let me say a word respecting that great movement which is taking place in the West, and which is trying to take place in the East—the aggressive movement of women against intemperance. I need not say, after what I have already said, that I do not expect that this wonderful movement is going to sweep intemperance from Ohio, or anywhere else ; and yet I hail it. I am glad of it. It has been a most extraordinary development, considered merely as a matter of phenomenology. A great deal of benefit has come from it in some regions ; but I never supposed that it would banish this gigantic evil from the earth. It has not seemed to me that anything permanent could be effected by a paroxysm of prayer and faith. I do not think you can get as many answers to prayer when you are praying *at* liquor dealers as when you are praying *to* God. If prayer is anything, it ought to be addressed to the Supreme Being ; and I think that, in this case, it ought to be offered, according to the command of Christ, in your closet. You may sing on the sidewalk, and you may exhort on the sidewalk, but I would not advise women to pray on the sidewalk with the idea that they are praying to God. You may pray at the liquor dealers if you please ; but it should be understood that

you are praying at them, and not that you are praying to God.

But these are mere superficial elements. The rousing of the mothers and wives and sisters in our land to the consciousness that it is intemperance which strikes most painfully upon them, and that they have something to do with the destroying of it—this I consider to be beyond all valuation. And it is not going to stop with temperance. The day is passed when a woman will think that her face must be veiled. The day is passed when a woman will be taught that her only business is to rock the cradle, and not, when the cradle has been rocked, to go out with her son, and be his companion and helper in everything he does which is lawful and right. The day of the estrangement of women from the works of Christianity in our time is passed, and you will never see again any great movement going on in this land in which women will not more and more be participants. You may not like it; but God does not ask men what they like. You may not approve of it; but your children will. There will come a time, within a hundred years, and a great deal sooner than that, when men will scarcely believe the truth in respect to our present doctrines in regard to a woman's function in life—when they will look upon it as to-day you look upon the veiled wives in the harem. They will not believe that it was possible for the sons of the Pilgrims, who were so enlightened in respect to the liberty of men, to have been in such obscurity in regard to the power and liberty of women. Therefore I am glad to see this great outbreak, though there is much in it which I do not think will have any particular effect on the temperance cause, since it is evident to me that it will have a powerful effect on the cause of woman. I hail it; for now, if a woman may go out, and a Presbyterian minister may go with her, and sing and pray and exhort in front of a grog-shop by the hour, day in and day out; if she is ordained by him, *quo ad hoc* (this is an ecclesiastical phrase, which I do not interpret), then she may do other things also; such as praying in a conference-room and exhorting in a meeting, if she has anything to say. Was there ever such a piece of Pharisaism as has been exhib-

ited on account of a woman's speaking in meeting? They set her to teaching in the school, but when she presumes to teach in the conference meeting, they quote Paul as forbidding a woman to speak! They make her a missionary, and send her, under a Board of Direction, to teach the heathen; but she must not speak in a Presbyterian church at home, because Paul forbade it! They give her the amplest education, they give her the ability and capacity to do things which men can do; and then they stop up her mouth with a text, as if it were contrary to the Spirit of God for her to employ her talents.

Now, I hold that a woman has a right to do anything that she can do well, and that it is proper to do at all. I do not say that every woman is bound to speak—every man, thank God, is not bound to speak—but when by her birthright she is capacitated to speak, it is right that she should speak. I hold that in Jesus Christ there is neither male nor female; that men and women stand alike; and that it is right for a woman under given circumstances to do what it is right for a man to do under the same circumstances.

Looking upon the movement which is taking place in regard to temperance, as I do with great interest, while I do not think that in any form in which it has developed itself it is going to have much influence, I can see that, in a form which has not been contemplated, it is going to have a great deal of influence; and I trust that from this time forth the women in every Christian Church will feel that they are personally responsible for the progress of the temperance work; and that by prayer, at home and in meetings by themselves, and by forth-puttings in various ways, they will help us to roll on the blessed car of reformation.

Give us this woman-element. We do not want women to become men; we want them to remain women, and to furnish that love, that disinterestedness, that benevolence, that zeal and enthusiasm, which we lack, but which they never lack.

So I hope we shall make headway, in our day and generation, against the manufacture and sale of intoxicating drinks, and all those influences of social bias and fashion which are

leading so many men into ways which at first are simply convivial, but which afterwards become ways of dissipation, and of final degradation and utter destruction.

In closing these remarks on this general subject, let me say a single word to those who are already in the indulgence of drinking habits, not as your censor, not as your master or lord, but as your friend, as your brother, as your pastor—if you be of this flock. Let me put it to every man in this presence to-night: Would it not be better for you, for your health, for your peace of mind, and for the comfort of those that are around about you, if you abstained entirely from drinking habits? If you take comfort in drinking you ought to leave it off, because you are in danger; and if you do not take comfort in it, you ought to give it up on the ground of manliness and of kindness to those who are around about you. You ought to do it on the general ground of prudence. And on the grounds of manliness and kindness and prudence, as a matter of duty, may I not exhort you to take a step in advance?

Will not my years now justify me in addressing the young as a father? and may I not exhort those who have never yet touched the intoxicating cup to come up with unpolluted lips? May I not exhort you to turn your back upon vulgar pleasure, and live in manly habits of virtue, of self-restraint, and of that which God gives to every man by which to keep these temples of the Holy Ghost pure? There are no joys that come from convival and dissipating habits which are to be compared with those which come from the throb of absolute health.

Seek health. Seek it by the way of virtue and manliness. Put far from you the cup. Do not allow your pleasures to run in directions which separate you from your kindred and companions. Cling to your household. Love your father and mother, and brothers and sisters. Love your wife, if you stand in the marital connection. Stand strong at home. Bring your pleasures there; or, take your household with you if you go out for pleasure. Stand together, and stand by one another's light and strength.

May God keep away from you the blight in yourselves;

and as you grow up to be parents, may he, in his infinite mercy, deliver you from the anguish of seeing those whom you have borne and reared through years of anxiety smitten down and swept away by the fiery scourge.

And as you see those who are struggling with temptations around about you, be generous toward them; give them a helping hand; be full of sympathy for them; do what in you lies to save them; bear with them if they stumble after reformation, and lift them up. Never give up a man. As long as there is life in him, help him; even if your helping him does not do him any good, it will do you good.

And may God, at last, bring us all into his kingdom. May he purify our hearts, and justify our lives, so that at length we may stand in the blessedness of the life to come, without fear, without temptation, and without sin.

PRAYER BEFORE THE SERMON.

We beseech of thee, our Father, to grant us that inspiration by which all that is like thee in us may rise into power, that we may discern thy presence. By our inward sensibility, by all those affections in us which rise at thy call, by a heart that is itself disposed to cry out, Abba Father, by trust, by love, by hope, by peace, may we discern thy presence. May we not seek the soul's companionship according to the thoughts and the ways of the body, as if only they were near us whom we can see, and as if the best part of our life and nature could be discerned by the senses. Grant, we pray thee, that our souls may learn to recognize the invisible world, and the helps which belong to our lower life. May we rise into the confidence of thine existence, and into full trust and absorbing love. Forgive those things which are faulty and sinful in our dispositions. Have compassion upon those things which come from our infirmities, from our weakness and from our inexperience. Whether they be sinful or not, grant that deliverance from on high by which we may be borne safely through. From day to day may we gain in strength, in knowledge, in virtue, in patience, in fidelity, in all that makes us Christ-like.

We pray that thou wilt help those who are discouraged, and cause them, though they go slowly, to feel that they are in the right way so long as they are serving thee. Have compassion upon those who are as men traveling in a darkened night, and whose doubts and fears are more than their joys. Have compassion upon those who meet with stormy times; who are often overwhelmed and carried away, though they fain would pursue the right way.

We beseech of thee that thou wilt be near all the children of night, and all that are captives. Unbind them, and open their prison doors, and bring them forth.

May those who have consecrated their youth to thee, and who stand in primal strength, unperverted, not be vain and proud, nor glory in their own power, nor in their own goodness. May they know that it is the grace of God, diffused through their parents, and through their households, and through all their education and circumstances, that has upheld and is upholding them. And we beseech of thee that they may feel themselves to be accountable for nobler fruit and larger exertion than those who combat with evil in themselves, and exhaust their forces in restraining their tendencies toward evil, lest they be utterly overthrown. We pray that thou wilt grant to all those who have had the true ideal of life administered to them, to those who have risen to the Mount of Vision, to those who have discerned the great world beyond, and felt its inspiration and help, by which they may bring hither, by a blessed impartation to their souls, the truths of that upper realm. Are there not many that are ordained to be comforters who do not exercise their gifts? Are there not many that are sent to be light-bearers who let men walk in darkness because they will not let their light shine? Are there not those who sit to be fed who should feed others? Are there not many that are forever asking and seldom giving?

We pray, O Lord, that thou wilt disclose the duties of life to every one. May all lay aside false shame, and indolence, and self-seeking, and whatever hinders them from disclosing the powers that are in them.

We pray that thou wilt fill this church with men and women who shall be workers together in the blessed cause of God. Spread the truth throughout all our land. Help those who are seeking better ways for men. May our whole nation be reformed, that it may be held back from violence, from avarice, from evil passions, from inordinate affections. We pray that thou wilt harmonize the counsels of this great people. May we be more and more intense in our desires for universal intelligence. And grant that liberty may not degenerate into licentiousness. May this Christian people, raised up and protected by the providence of God, become a light to guide other nations, and to convince them of their need of knowledge, in order that they purge away the blackness of ignorance, and all imps of superstition, and all temptations to tyranny by reason of men's weakness.

So, in the strength which comes from virtue, and intelligence, and piety, may thy people everywhere stand strong in that liberty wherewith Christ makes them free. Have compassion upon the world. Hasten, we beseech of thee, the day when all men shall know thee from the greatest unto the least, when thy kingdom shall come, and when thy will shall be done in earth as it is done in heaven.

And to thy name shall be the praise, Father, Son, and Spirit, evermore. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we pray that thy blessing may rest upon the truth spoken to-night. Grant that it may do good, exciting thought, and inciting men to considerateness who are careless. Grant, we pray thee, that those who are in peril may be withdrawn from their danger. Grant that those who are safe may be maintained in their safety. We pray for the whole community. We pray that the power of Christian truth may elevate it on every side. We pray that labor may become sweeter, and its remunerations surer. We pray that contentment may follow acquisition. We pray that men may learn how to be happy without becoming frivolous. We pray that men may use this world as a means of preparing for the world to come. May they learn to use all the the things which God has created without abusing them. And bring us all, by and by, to our Father's house, through riches of grace in Christ Jesus. *Amen.*

FAMILY SILVER.

The Gorham Company,

Manufacturers of *SILVER BRIDAL GIFTS, PRESENTATION SETS, FAMILY SILVER, FORKS and SPOONS, etc., etc.,* of sterling purity, now offered at retail.

Arrangements have been completed by which the leading Jewelers throughout the country are enabled to supply their customers upon terms as favorable as can be obtained from the Company direct.

SALESROOMS OF THE COMPANY,

1 BOND STREET, NEW YORK.

TRUSTY TRADE DIRECTORY,

For the convenience of Plymouth Pulpit readers in City and Country.

In so far as rigid scrutiny will effect it, this list of Business Houses will contain the names of none but trustworthy establishments.

A QUARTERLY MAGAZINE.—**"THE FLOWER GARDEN."** TERMS: One Dollar a Year. Subscribers entitled to a dollar's worth of seeds or bulbs. **BEACH, SON & CO.,** 76 Fulton St., Brooklyn, N.Y. Send 10 cts. for specimen number.

BABCOCK FIRE EXTINGUISHER.—"Absolutely the best protection against fire." Send for **"Its Record,"** 707 Broadway, New York.

BOOKS, **RELIGIOUS, SUNDAY-SCHOOL, & DEVOTIONAL.**—WARREN & WYMAN, 13 Bible House, N. Y.

DYEING AND CLEANING ESTABLISHMENT.—**BARRETTS, PALMER & HEAL,** 519 Fulton St. (near Dufield St.), Brooklyn; 451 Broad St., Newark, N.J.; 494 Broadway; 191 Grand St., New York. Shawls, curtains, dresses, cloaks, velvets, coats, pants, vests, gloves, feathers, etc., dyed or cleaned in a superior manner and promptly. Goods received and returned by express.

EMPIRE PIANOS.—The best and most elegant **PIANOS** for the money to be found in the United States. Send for pricelists and illustrations. Address, WILLIAM A. POND & CO., No. 547 Broadway, N.Y.

REMOVAL.—The business house of E. A. MORRISON, late of 827 Broadway, which, for upwards of half a century, has been so well and favorably known as an emporium for first-class Dress Trimmings, Laces, Ribbons and Millinery Goods, is now located at 895 BROADWAY, between Nineteenth and Twentieth Streets.

EAT TO LIVE.—Write to F. E. SMITH & CO., Atlantic Mills, Brooklyn, N.Y., Manufacturers of the **CRUSHED WHITE WHEAT,** for their Pamphlet on Foods, with extracts from Liebig, Johnson, and other scientists. Read it, and save health and money.

FASHIONS.—FOREIGN STYLES IMPORTED by A. BURDETTE SMITH. Pattern Bazaar, 914 Broadway, New York. Duplicates furnished in Paper Patterns, with a small cloth model, to show how to make them up. Send 2 stamps for Catalogue.

ONE PRICE ONLY.—Stationery of all kinds. Writing Paper, Envelopes, and Account Books Cheap. Leach's Falcon Pens, 65 cts.; and Law Pens, $1 a gross. Samples sent by mail. J. LEACH, 86 Nassau St., and 235 Greenwich St., N.Y.

RICHARDSON, BOYNTON & CO. Manufacturers and Dealers in BOYNTON'S "Brick and Portable Heating Furnaces," "ELEVATED" and "LOW OVEN" Ranges, "NEW BALTIMORE" Fire-place Heaters. **Cooking and Heating Stoves.** Send for Circulars before purchasing elsewhere.—No. 234 Water Street, New York City.

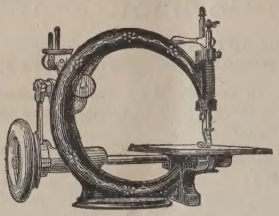
TABLE CUTLERY made and warranted by the **MERIDEN CUTLERY COMPANY,** 49, CHAMBER ST., New York. Call for this "Trade Mark" of all dealers.

WICKES' ECLECTIC OIL. The most desirable illuminating oil. No danger in its use. Clear, soft light at one quarter the cost of gas. Colorless as spring water; emits no odor in burning. No change of lamps required. 120 Maiden Lane, New York.

THE WILLCOX & GIBBS

SILENT

THE ONLY



SEWING

STANDARD MACHINE.

Approved by Physicians as Fit for the Use of Females.

Comparative tests with other Machines, in thousand of instances, have proved its superiority for all the requirements of the family.

A PHYSICIAN'S OPINION.

"I have, until this year, interdicted the use Sewing Machine in my family, noticing, as I have had occasion to do, the increase in female diseases since the introduction of the Sewing Machine, and tracing many of these to the labor of running them. Your Machine can be operated by a child, and the labor is trifling. "M. S. MOSES, M.D., New York."

MRS. HENRY WARD BEECHER'S OPINION.

"I have the Wheeler & Wilson, Grover & Baker, and WILLCOX & GIBBS Sewing Machines. I use the Willcox & Gibbs more frequently, thinking it far superior to any other I have yet tried."

Office: No. 76 COURT STREET, BROOKLYN.

Waters' Concerto Organs

are the **most beautiful** *in* **style** *and* **perfect** *in* **tone ever made.** *The* **CONCERTO STOP** *is the* **best ever placed in any Organ.** *It is produced by an* **extra set** *of* **reeds, peculiarly voiced,** *the* **EFFECT** *of which is* **MOST CHARMING** *and* **SOUL-STIRRING,** *while its* **IMITATION** *of the* **HUMAN VOICE** *is* **SUPERB.** *Terms Liberal.*

WATERS' New Scale PIANOS

have **great power** *and a* **fine singing tone,** *with* **all modern improvements,** *and are the* **BEST PIANOS MADE. These Organs** *and* **Pianos** *are* **warranted** *for* **6 years. PRICES EXTREMELY LOW,** *for* **cash** *or* **part cash,** *and* **balance** *in* **monthly** *or* **quarterly payments. Second-hand instruments taken** *in* **exchange. AGENTS WANTED** *in* **every County** *in the* **U. S.** *and* **Canada. A liberal discount** *to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.*

HORACE WATERS & SON,
481 Broadway, New York.
Box 3567.

WATERS' Philharmonic, Vesper and Orchestral ORGANS

in **UNIQUE FRENCH CASES,** *are among the* **best made,** *and* **combine PURITY** *of* **VOICING** *with* **great volume** *of* **tone. Suitable** *for* **PARLOR, CHURCH,** *or* **MUSIC HALL.**

SONGS of GRACE and GLORY.

The **very best Sunday-School Song Book.** *By* **W. F. SHERWIN and S. J. VAIL. 160 Pages. Splendid Hymns, Choice Music, Tinted Paper, Superior Binding. Price** *in* **Boards, 35c.; $30 per 100. A Specimen Copy** *in* **Paper Cover mailed for Twenty-five Cents.**

Six New Songs *in* pamphlet form, *for* SUNDAY-SCHOOL ANNIVERSARIES, *from* "SONGS *of* GRACE *and* GLORY."

Price $2 *per* **100. Specimen copy** *of the* **Anniversary Songs,** *and* **6 sample pages** *of the* **Book, mailed** *for* **3 cent stamp. Publishers,**

HORACE WATERS & SON,
481 Broadway, New York.
Box 3567.

Published April 4th (together with "The Circuit Rider").

Pleasant Talk about Fruits, Flowers, and Farming.

By HENRY WARD BEECHER.

New Issue, with much additional matter. Uniform edition of the author's works. Each volume complete in itself. Cloth, stamped cover, $2.

This is a thoroughly delightful book for Spring reading—and planting. Mr. Beecher descants most charmingly upon the poetical and fanciful, and most sensibly upon the practical, side of farming and gardening. The volume is at once a valuable and trustworthy text book, and a treat to those who admire the quaint conceptions and delicate fancies of the author of "Star Papers."

BEECHER'S SERMONS.

Vols. 9 and 10.

Comprising Sermons preached from Sept., 1872, to Sept., 1873, completing the original series of ten octavo volumes. Uniformly bound in dark brown cloth, each, $2.50.

In these volumes the sermons of last year are offered in most desirable form for preservation in the Library. Last fall the form of "Plymouth Pulpit" waschanged from 8vo. to 12mo, and the succeeding volumes will be issued in bookform, as usual, but in the smaller and more compact style.

BEECHER'S WORKS. Uniform Edition.

The Volumes already issued are:

1. *YALE LECTURES ON PREACHING.* FIRST SERIES. *Personal Elements in Preaching.* 1 vol. 12mo. Price, $1.25.
2. *YALE LECTURES ON PREACHING.* SECOND SERIES. *Religious and Social Machinery of the Church.* 1 vol. 12mo. Price $1.50.
3. *LECTURES TO YOUNG MEN, on various important subjects.* New edition with additional Lectures. 1 vol. 12mo. Price $1.50.
4. *STAR PAPERS.* New edition, with many additional papers. 1 vol. 12mo. Price $1.75.

IN PRESS.

YALE LECTURES ON PREACHING. THIRD SERIES. *Method of Using Christian Doctrines.*

NORWOOD; or, Village Life in New England. New edition, Illustrated.

ENGLISH AND AMERICAN SPEECHES, on Politics, War, and various miscellaneous topics.

We have also IN PRESS, *and will soon publish:*

"*History of Opinions on the Scriptural Doctrine of Retribution,*" by Edward Beecher, D.D. "*The Mode of Man's Immortality; or, The When, Where and How of the Future Life.*" by Rev. T. A. Goodwin, A.M. "*The Mining Industry of the United States,*" by R, W. Raymond, Ph.D.; and "*Toinette,*" a Tale of Southern Life, by R. R. G.

J. B. FORD & CO., Publishers,
27 Park Place, New York.

THE

TRAVELERS

INSURANCE COMPANY

OF HARTFORD, CONNECTICUT.

Cash Assets, *Jan. 1,* ***$2,694,306.84.***

GENERAL ACCIDENT POLICIES

Written by the year or month for men of all trades and professions. Yearly cost, $5 to $10 per $1,000, for occupations not hazardous. Has paid over *Nineteen Thousand* policy holders $5 to $10,000 each in benefits, and pays all just claims promptly.

LIFE AND ENDOWMENT POLICIES

Of all approved forms, on the Low Rate, All-Cash Plan. The best and most economical for the insurant. Ample Security, Low Premiums, Definite Contract. Best Life Insurance for Clergymen.

☞ ***Apply to any Agent, or write to the Company.***

JAS. G. BATTERSON, *President.*
RODNEY DENNIS, *Secretary.*

Rev WCPond 6.75